

NO. 46.

Of the success of Mrs. Foye it is unnecessary to speak, further than this; the manifestations produced were highly satisfactory, the *tests* truthful and excellent. Whatever may be said against this

phase (or any other) of Spiritualism, by outsiders or prejudiced editors, only serves as a very excellent advertising medium; and the more a person or cause is persecuted, the greater the interest of the masses. So, with Spiritualism, we want investigation, research—persecution, even, if nothing else can be had. Hoping much for the cause,
I am truly yours, in faith,
DOUBLE L.

Successful Healing.

EDITORS BANNER.—While sojourning in Sacramento in June last, I casually learned some facts in the early successes of Dr. J. M. Grant, of this city, in treating diseases by the laying on of hands; some cases of which struck me as truly remarkable. Mr. E. Baker stated to me that he had suffered for sixteen years from severe pains in the chest near the heart and lungs. These pains, probably of neuralgic character, were often so severe that he would roll on the grass in the yard in agony. Unable to get relief from the "regulars," he was entirely relieved in a few treatments by Dr. Grant, and although nearly a year had elapsed, their had been no return of his difficulty.

A child of E. Woodard, suffering from cholera infantum, was nearly despaired of by both parents and the previously attending physician, but was restored in twelve hours by Dr. Grant.

George Johnson was so afflicted with paralysis, and general debility, that he had not been able to leave his bed more than two hours at a time for six months. After a few treatments I saw him jump across a floor, going three or four feet at a time.

If you feel, as I do, that these evidences of healing power belong to the public, you are at liberty to give them publication.

J. ALLYN.

The Banner of Progress.

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Brother Benson's Personal Devil.

In the Portland *Pacific Christian Advocate* is an article maintaining the old dogma of the existence of a personal devil, called Satan, and claiming for him every power short of those attributed to God Himself. A few passages clipped from this astonishing specimen of religious fanaticism will suffice to show the ground of the argument and its absurdity at the same time. Bro. Benson says:

"Various terms are employed in the Scriptures, all of which relate to the same character. Satan is a Hebrew word, and literally signifies an *adversary*, one who opposes and contends. In the garden the enemy is called a serpent—that is, he took that form or appeared in such shape."

Here we have the doctrine of the transmigration of souls endorsed by a Christian editor! For if Satan is a personal being and can take on any form he pleases, so can any other spiritual being, even man himself:

"Those who would sublimate and etherealize the Christian's faith have contended that Satan and all cognate terms are employed simply to indicate an evil or wicked principle. They deny the existence of a personal devil. But why, or on what authority are such denials made? Surely the Scriptures give no warrant for such conclusion. In every portion of God's word Satan, or the devil, is spoken of as a person—as much so as Moses, John the Baptist, or Christ."

And so, because an idea is sometimes personified in language, this astute theologian will have it that the personification actually implies the existence of an embodiment of the idea in a personal being! If this rule of construction were applied to all writings, heathen as well as religious, what an indefinite number of ideal personages would immediately be clothed with forms and become identities! We should have the nine Muses embodied and walking the earth or traversing illimitable space; Terpsichore would indeed "trip the light fantastic toe" at all times and in all places; Luteer would be at all hours blowing her musical coronean; the cooling songs of Erato would be heard through the livelong night; Melpomene would recite her tragical experiences whenever she could find listeners; and Thalia convulse her hearers with mirth at all times. All these would be tangible and visible goddesses, appreciable to the mind and sense, as persons always are. Shakspeare's inimitable personifications of Ariel and Puck and Titania are just as much entitled to be considered living personal beings as the "Satan" or "adversary" of the Scriptures. They talk and say wise things just as glibly as did the old serpent himself. A large portion of the Hebrew Scriptures is conceded to be Hebrew poetry. We do not see why qualities and principles should not be found personified in them, without the necessity of having a voracious person to whom to attribute the possession of those qualities. Justice is frequently personified; yet we do not hear any one claim that there is a personal being possessing that quality solely; so is Mercy, and Charity, and Faith. And yet theologians will still insist on having a personal devil, active and intelligent for evil, to represent in person the mere idea of evil itself. How absurd this is, may be seen from its effect on the minds of those who are brought to believe it.

Jesus said, "A house divided against itself cannot stand." Heaven and earth and all the stars and planets are the habitation or house of God; but if it be admitted that there is a rival ruler in the house, who can thwart at will the desires and designs of its Infinite Inhabitant, how long will such a divided empire last? The very conception of an Infinite Being, who is all Goodness and Love, excludes the possibility of the existence of any other, and especially of one who is all Evil and Hatred. When all infinity is filled with the

power and goodness of One, what room is left for another? Or, in other words, if Goodness is infinite, Evil cannot have even a transient existence. And if the principle of evil does not exist, what need of an embodiment to represent it? There is no escape from these conclusions.

But, say the theologians, and Bro. Benson among them, "Evil does exist, for we see it all around us; and the Bible speaks of and denounces it." How do you know it is evil? Was not everything pronounced good by its Author? And who shall dispute His word? Here is just where they bring in Satan as a necessary agent in marring the perfectly good work of the Almighty. In order to account for the supposed existence of evil, it became necessary to have some one to create it. Of course it would not do to attribute both evil and good to one and the same Being; so Satan was improvised, at first in the form of a serpent, to tempt mankind from their allegiance to God, and render that evil which He had pronounced good; and the evil was made to consist in doing that which had been forbidden by Him, as contrary to His will. A supposititious being, with only a snake and an inferior fruit at his command, through the ignorance of two finite persons, could thwart the will of an Infinite Being, self-existent from all eternity, knowing all things from the beginning and seeing their end from thence, present everywhere at all times, holding all power in His hands, perfect in every attribute! What logical, what consistent theology is this! There is no use in pleading the actual existence of evil; for, if it does exist, God is its Author, and He is responsible for its continuance.

As to the authority of Scripture for a belief in the being of Satan, it is of less weight than that of mythology for the existence of its gods. It is not even consistent with itself. The devil is everywhere in the position of a scapegoat, upon which to throw blame for failure, for sickness and pain, for the deeds of man when under the influence of the passions, for everything that the ignorance of man caused him to call evil. A notable instance of discrepancy occurs in the relation of the fact of the numbering of Israel, and the command given to David to do it. In 1 Sam. xxiv. 1, it is said: "And the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." But in 1 Chron. xxi. 1, it is very differently stated, as thus: "And Satan stood up against Israel, and provoked David to number Israel." 2 Sam. xxiv. 10: "And David's heart smote him after he had numbered the people." Why should it be so, if the Lord had commanded it? In this case, Satan proved an inefficient scapegoat.

But Bro. Benson is anxious about the continued existence of the devil. Hear him:

"A method of biblical interpretation which will eliminate Satan from the Christian's system of faith, will equally serve to dispose of any other important doctrine in the sacred oracles. It will be found too, that those theologians who 'explain away' the existence of Satan as a person, also virtually discard very many other cardinal Bible truths. But what of Satan? He is said to be a fallen angel—an apostate spirit—one who kept not his first estate. But of his origin and history we may not now speak."

Yes, it is best never to speak of that of which we know nothing. We predict that Bro. Benson will never give us the history or the origin of Satan. Even the writers of the Bible have not dared to attempt so much. Poet Milton soared to "lights unattempted," and essayed to write in verse the life of Satan; but none but a poet could have done it. Poets do not deal in facts, but fancies.

After conceding that the power of Satan is limited—that he is not omnipotent, omniscient, nor omnipresent—Bro. Benson goes on to say:

"But his legions do his behests, and, having received, impart his own spirit. As to methods of spirits passing through space, we have no opinion, because the word gives us no light on the subject." "He possesses no knowledge of the workings of any human spirit, till there is some action or manifestation which gives him a clue to the inner man. Yet unsaved souls are easily influenced and led and deluded by 'the Prince of the power of the air.' He is the spirit that rules all who will submit to his scepter. There is but one devil—those terms that are plural are improperly translated. But legions of lesser spirits are in the service of their master."

What, then, does this passage mean: "The devils also believe, and tremble"? We should like very well to know where Bro. Benson obtained his information as to the legions of "lesser spirits." Certainly not from the Bible. Probably from Milton and Pollock. No other brains have ever originated such an idea, except, perhaps, those of Swedenborg.

MEDDLING WITH THE CIVIL LAWS.—The Methodists have lately passed resolutions in their General Conference, to petition the Legislature to pass more stringent laws on the subject of marriage and divorce, and to incorporate their interpretation of Old and New Testament rules on the subject into those laws. They wish not only to prevent divorced persons from marrying again, but to disallow the marriage of others who have committed adultery. In our opinion, the less attention the Legislature gives to the peculiar views of any sort of religionists on these matters, the better. Marriage is a civil contract, and the Church has no rightful authority over it; neither should the control be surrendered into sacerdotal hands. The laws regulating marriage should be subject to modification, like all laws pertaining to individuals, according to the necessities of the times, and in accordance with the progress of the race. "In heaven," said Jesus of Nazareth, "they neither marry, nor are given in marriage, but are as the angels in heaven." And in his "Lord's Prayer," he prayed that the will of God may be "done on earth as it is in heaven."

DISTINGUISHED SPIRITUALISTS.—Several editors of the daily press continue to pool-pool at the statements of our lecturers in regard to the Spiritualistic sentiments of Victoria, Louis Napoleon, Lincoln, Chase, Colfax, Wade, and others. The manner in which these editors receive these statements shows how ignorant they are of the history and progress of Spiritualism in the United States and Europe. Proof can easily be furnished, whenever necessary.

A LIVE MOUNTAIN NEWSPAPER.—The Downsville *Mountain Messenger* is all of that.

Rev. Mr. Stebbins' Sunday Evening Discourse.

There appears at present no flagging of the interest manifested in the meetings at the Metropolitan Theater on Sunday evenings, to listen to the sermons of Rev. Mr. Stebbins. These are rather practical than doctrinal, and are more thickly interspersed with common-sense applications of Scripture texts than are many clerical discourses, which people who attend church are compelled to listen to. The sermon on last Sunday evening, however, contained some disputed points in mental philosophy, concerning which we are obliged to differ with the Rev. gentleman, and which we will state presently. The text was Deut. xxii. 8: "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence."

The idea attempted to be eliminated from the text by analogy was, that man should protect himself from falling from virtue or upright conduct by erecting battlements or walls of safety around themselves, in order that they may not, in an unguarded moment, "lose their balance," and fall from their great moral high ground. The Jews, he contended, saw the necessity of a material protection to the roofs of their houses, in order that children and incautious persons might not be in danger of falling off them to the ground. The security this "battlement" gave enabled them to walk about the roof in perfect freedom and "unrestrained," and to feel that they were safe from any results of a want of caution. The analogy which Mr. Stebbins wished to establish was, that those who have so provided themselves with a moral wall of safety are incapable of falling, though walking among moral dangers in perfect freedom and unrestrained. He said that the secret of the failure of human virtue is, that the men who fail have never subdued any eternal thing to their possession. Men plead that conscience is at once their guide and protection. But a distinction is to be made between a good and a bad conscience. Men and women, whose consciences are the abode of the highest moral principle, are protected, and free from danger; they have battlements surrounding their house-tops, and can walk about in defiance of temptation. Their honesty naturally "goes itself," it is not "practiced honesty." He who has elevated himself upon a protected moral house-top into a higher moral atmosphere, is in no danger of falling below, or of being affected by what is below. He is secure both from temptation and its consequences.

The above is of course but a synopsis of the Rev. gentleman's remarks on the text; but it conveys the gist of the argument, and enables us to present the points upon which we dissent from the conclusions of the speaker. If a man could, as it were, at any and all times, suddenly seize himself by the suspenders and transport himself into a higher and purer moral atmosphere, than that in which he finds himself frequently placed by circumstances beyond his control, he might then be secure from contamination by or involvement in the fallings and failings of his fellows. But this method of transmigration is impossible; and he realizes in his own position that occupied by each one of a row of bricks set up on end, the knocking down of the first of which topples over the whole row. Our interests and feelings are held by each so much in common with every other—human nature in individuals is so like humanity in general—that even from sympathy we may become offenders among those who cannot offend. It was only the Pharisee who could occupy that elevated plateau above his fellows, whereon he could stand and say, "Lord, I thank Thee that I am not as other men, nor even as this publican." But we see by the reception given his prayer and thanksgiving, and that accorded to the petition of the humbler publican, that humility teaches us the best lesson, which is, that "To err is human; to forgive, Divine."

There is, in fact, no such elevation and protection possible, as shall secure a man from the influence of circumstances upon his conduct. It may be possible to mortify or moderate the consequences of our acts by erecting barriers or walls of safety, like the battlements of the Hebrew house-tops, to prevent accident, and give us a sense of security; but no development of the moral nature is proof against a deluge of adverse circumstances, or a seven-times-heated furnace of affliction. Neither does any man know what he would or will do, when placed in precisely similar conditions with those wherein others failed. He does not know, for the best of reasons, namely, that he has never been tried. Against the force of circumstances no human power can successfully contend. No man is strong enough to defy the powers of earth and air, and all others, combined. To be successful against any of them singly requires all the strength that any man possesses. It is in vain for preachers to call their fellow-men to account, as the Pharisee did the publican, for real or supposed offenses against a supposed fixed standard of morality; for what is set down as right by men in one age is sure to be adjudged as wrong in another, and vice versa. Was it wrong to steal a slave, and set him at liberty? One set of men formerly adjudged it to be so. But a whole nation of slaves have been set at liberty by a nation of freemen, and it is not considered by the majority as a theft. If it is not now, according to the preachers, it never was; for their standard of right is fixed, and immovable by circumstances. But the popular adage expresses the true philosophy of the matter in the phrase, "Circumstances alter cases." And, whatever the preachers may say, men cannot alter circumstances.

We observed a decided improvement in the literary character of the hymns sung on the present occasion, over those previously in use at these meetings, and hope our taste may not again be offended by such namby-pamby nonsense as is so frequently called religious poetry, but which is really an insult to the intellect of even the most ordinary man in the assembly.

We read in some of the daily papers that trouble is apprehended in Virginia. May we understand by this remark that the trouble has been arrested?

Flurry of the Methodists in Oregon.

Since the lecturing tour of Mr. Todd in Oregon, and the séances of Mrs. Foye in the principal towns of that State, the Methodist preachers and papers have been roused to unwonted activity and vigorous denunciation, which proves the effectiveness of the campaign against Popular Theology inaugurated by those pioneers of Spiritualism. Everywhere the clergy are bellowing about the sanctity of Sunday, the infallibility of the Bible, the immorality of Spiritualists, etc. We read that the Rev. I. D. Driver—whom Mr. Todd vanquished in discussion at Salem, when the driver became the driven, and left the field in high dudgeon because the moderators would not allow him to transcend the rules of debate—has just dedicated a new church at Roseburg. Brother Benson, of the *Pacific Christian Advocate*, takes the report of our National Convention at Cleveland from the venal secular press, and on that bases the most flagrant slanders and insinuations against the whole body of Spiritualists. He quotes from the reported speech of an individual, and holds the mass responsible for it; in fact, considers the charges made against the many, by a single irresponsible person, as demonstrated truth. He then undertakes to depreciate our numbers and influence. This is what he says on these points:

"It is believed that the number of Spiritualists in the United States does not exceed ten thousand; and they possess no more of the elements of unity and cohesiveness than a rope of sand. There is in some sense agreement in their belief that spirits, good and bad, visit the living, and communicate both truth and falsehood. There is agreement in nothing else. Every one believes, says, and does whatever is good in his own eyes. Each one is a law unto himself."

We again exhort Bro. Benson to read Bro. Paul's edifying epistles, and now more particularly the first Epistle to Timothy, verse 5, and further on: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some, having swerved, have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for righteous men, but for the lawless and disobedient." And again, Rom. ix. 15: "Where no law is, there is no transgression." And Rom. v. 13: "Sin is not imputed when there is no law." And 1 Cor. xv. 56: "The strength of sin is the law." And Rom. ix. 31, 32: "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law." And Gal. v. 14: "For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself."

Brother James, also, in his Epistle General, chapter i. v. 25, 26, said: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." And again, chap. ii. v. 12: "So speak ye, and so do, as they that shall be judged by the perfect law of liberty." Bro. Paul also said to the Hebrews, chap. viii. v. 10, quoting the prophets: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their minds and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest."

Thus out of Bro. Benson's own text-book have we justified those who prefer to be a "law unto themselves," and not to be "taught by their neighbors." But in relation to the number of Spiritualists in the United States, we would say, that it is of no consequence whether there be many or few, provided they are right. A little "one" becomes a "thousand" after a time. Our increase does not depend upon forced revivals, nor upon labored discourses, nor yet upon widely circulated books and papers; but upon the development of universally witnessed phenomenal facts, upon the origin and method of production of which one man is as capable of judging as another, provided he is free from prejudice and bigotry. These last must be cast aside and utterly forgotten, before the mind is in a condition to consider the facts and philosophy of Spiritualism in sincerity. Free, inquiring souls readily perceive the truth and beauty of our philosophy, and accept the phenomena upon which it is based, so soon as they witness them, as a sufficient ground of belief in Spiritualism. It is not expected that the bigoted Methodist or Baptist, whose mind is preoccupied by preconceived opinions, will at once accept either the facts or philosophy, especially when they so evidently contradict past beliefs. Something absolutely staggering is needed to arouse the dull faculties of those who blindly cling to the religion of the past, before they will awake to a brighter and more cheerful faith.

Meantime, the selfish and hypocritical, whose luxurious ease and subsistence depend upon the maintenance of the present religious belief among the people, particularly of the orthodox sects, are unusually active in the propagation of the old errors, and in the denunciation of the newly discovered truths. Their organs teem with the most abusive language in regard to Spiritualism and its adherents, and false and libelous charges are made and reiterated until many believe them as true and just. But

"Ever the right comes uppermost,
And ever is justice done."

Another campaign of our speakers will be made in Oregon in the spring, when another fluttering of the unclean birds, and a shaking of the dry bones, of Old Theology, will take place. We shall endeavor to have these things occur, as before, when the Methodist Annual Conference of Ministers is in session, so as to afford every facility for open investigation and discussion of the facts and philosophy of Spiritualism, to which we continue to challenge its opponents at every opportunity. Bro. Benson, in the mean time, had better read his Bible more attentively, and with less prejudice, and he may become a convert to Spiritualism, more of which doctrine is taught in that book than he has yet dreamed of.

Slow Progress.

"While the Bishop congratulates and thanks the Catholics of Boston themselves for the good order maintained during the entire ceremony, he does not forget the services of the Chief of Police, who kindly furnished a sufficient force, under command of Captain Small, to protect the assembly and facilitate the proceedings. To the above, therefore, he returns thanks for the alacrity, firmness, and efficiency with which they discharged the duties assigned them on the occasion."

MR. EDITOR: The above extract is taken from a card published by the Catholic Bishop of Boston, on the occasion of the late ceremonies as regards the building of their new church.

Now, what can be said in favor of a Church or religion, when its head and front, here in Boston, considers it a duty to congratulate and thank the Catholics on their "good order" while they are engaged in the business of erecting a temple to the worship of their God? Were I a Catholic I should consider this notice an insult, not only to my general intelligence, but to my moral character. From is "good order" and decent behavior so rare a virtue among his people, that the dedication of a church without a disturbance or riot must be heralded in the public prints as something remarkable? Is such the fact, it is a sad commentary on their boasted religion. And then, mark you, the aid of the police was called in to anticipate the possibility of the slightest trouble!

If, after eighteen hundred years of preaching, burning at the stake, and every possible mutilation and cruelty that the human mind can conceive of, during the greater part of which time the Catholics have had the field all to themselves—if, after all these advantages, their Bishop thinks it necessary to "congratulate" his followers on the absence of riotous fight during one of their most imposing ceremonies, then I think that if only for the sake of *change and variety*, they would wish to establish some other religion, not precisely of the same kind, but one that would show to the world at least some idea of a progressive spirit, and be in accordance with the advancement of the present century.—A. B., in the *Investigator*.

MRS. FOYE'S SEANCES IN NEVADA.—The *Virginia Enterprise* of Nov. 9th, and the *Carson Appeal* of the 10th, published favorable notices of this lady's meetings in those places; and neither seems to bear loss of patronage in consequence. The *Appeal's* remarks are as follows:

"SPIRITUAL MANIFESTATIONS.—Mrs. Foye held a public séance at the Court Room last evening. The audience present numbered about one hundred persons. Mrs. Foye, as preliminary, made a brief statement in relation to spiritual manifestations, the avowed respect for the religious opinions of others, and asked equal respect for her religious belief in Spiritualism. A committee of two respected citizens of Carson, who are not Spiritualists, named by the persons present, used of wine and, once, took a seat at the table with Mrs. Foye, and the 'tests' by raps and writing were conducted in a quiet, orderly manner, seemingly to the satisfaction of all present. The answers to their questions, and to the wonder of many others."

The *Enterprise* thus refers to a séance in Virginia, and also to the lectures of Mr. Todd:

SPIRITUAL MATTERS.—The séance of Mrs. Foye, the well-known rapping medium, at Carson, last evening, was very well attended—the hall being filled to its utmost capacity. The answers to test questions were of the most satisfactory nature in every instance, and the greatest interest manifested throughout. This closes her public séances here, as she is sent for to appear again at Carson, and from there to go to California. She will give private sittings to-day at her rooms in the International Hotel. Benjamin Todd, the eminent theological lecturer, will, by special request, give another of his lectures at Carson, at the District Court-room on Sunday evening, commencing at 7½ o'clock precisely. Subject—"Spiritualism and Magnetism—their relation to each other."

"Let every wine-dresser raise grapes for the market, for the table, for preserving, for making raisins, and for any other good purpose, but not for the making of wine; unless it be for the producing, in limited quantities, of those great and costly wines which are needed for sacred purposes."—*Pacific*.

The religious press generally becomes confused on the wine question. Now, if it is right to produce a "rare and costly" wine in limited quantities, for sacred purposes, wouldn't it be better to produce a larger quantity of the same quality of wine, in order that it might come cheaper? and then the difference in cost could be used for benevolent purposes. Again, if a rare wine is good for sacred purposes, would not the same kind of wine be good for secular purposes also? In other words, is it right for the religious press to sanction the use of wine as a means of intoxication? Can any purpose be "sacred" that tempts the appetite of such an one? If our religious journals would be consistent in their temperance teachings, they would not only abstain from the use of wine, but also concede that a moderate use of a "rare and costly" article, made plentiful and cheap by extensive culture, might operate to do away with the greater evil of indulging in deleterious drinks.—*San Jose Mercury*.

The editor of the New York *Independent* speaks of having attended a funeral service conducted by Spiritualists, in the following terms:

"The redeeming point was, that all the services seemed penetrated through and through with cheerfulness, a simple and hearty faith in a triumphant immortality, that did one's soul good. Whatever their errors, these people seem to have firmly grasped that one point of living faith. It set us thinking, till we blushed for the inconsistency of our own Church. For what reason did they attend such a funeral service in their own denomination, when the gloom of despair seemed to rest over all the assembly, and when every word spoken by the minister seemed to drive the pall down deeper? What gloom of heathenism can exceed the depressing sadness which prevails on some of those very occasions when, if ever, the human soul needs all the wings of faith?"

REV. A. P. HENDON of Los Angeles writes to the *California Christian Advocate*: "We have commenced to build a house for God in this place. It will be of brick, 44 feet long by 34 feet wide, and will cost some \$2,000, when finished."

The Chinese of this city, a short time since, built a "house for Josh" on a principal street. In both cases, the sincerity of the builders is not disputed. But what littleness of comprehension of the Infinite is involved in the expression and in the act! God lives in "a temple not made with hands, eternal in the heavens," the Scriptures tell us. Yet these fanatical religionists believe they are doing Him service in rearing costly edifices of brick and stone to His honor and glorification. And yet it is not these, but "the heavens," that "declare the glory of God."

The cry all over the land is, "Spiritualism is dangerous! It is disastrous! Heed the cry, for it is true. It is dangerous and disastrous to what the people embrace and worship. The illiberal, ungenerous, cruel, and vindictive formulas of the people, the State and Church, are in danger. Selfishness and narrow-mindedness are in danger. The tyranny and treachery of men's hearts are in danger. Bigotry, covered, holiness proclaims, is in danger. All the powers that war with sin are in danger. All that is vile and villainous in the States, the churches and societies, which hold men back from doing as they would be done by, are in danger. The people are tenacious of what Spiritualism will sacrifice for them, for their good. And thus it is dreadful, it is a fearful and mournful mourning, sacrifice and destruction.—A. B. Child.

At one of Lisle Lester's Readings from the Poets, at Virginia City, recently, Mrs. Foye was present by invitation, and sat on the platform with the reader. There was a rapping *encore* of the pieces read, several times during the evening, by Mrs. Foye's spirit circle.

